THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE

PANDARPUR.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

With hands on waist why thus dost Thou stand there,
God Vitala in Thy benignant grace?
I see Thy form and lose all count of days.
"For ever will I love and Thou be fair."
Is that a sign that free from fear and care
We may well be, as he who truly prays
To Thee, whose mouth is full of Thy sweet praise,
Will find life's seas waist-deep by power of prayer?
Sage Pandarika knew Thy love's true might.
Oh what can we Thy erring children know
About its pure uplifting heavenly power,
We grope and stumble in our inner night.
But our weak minds are full of rapture's glow,
Our lips are full of hymns sweet hour by hour.

॥ श्रीः ॥

॥ श्रीशारदाभुजङ्गम् ॥

By **H. H. The Jagadguru of Sringeri.**

पुरानेकजन्मार्जितागण्यपुण्यै-
र्यदाप्तं मया शारदाभिख्यभाग्यम् ।
दयार्द्रं गुरूत्तंससंकल्पचक्र-
स्थितं तत्सदा मन्मनस्याविरस्तु ॥ १ ॥

न मन्त्रं न यन्त्रं न वा स्तोत्ररीतिं
विजानेऽम्ब वक्तुं च मद्दुःस्वरीतिम् ।
त्वदङ्घ्रिप्रणम्रो न पात्रं शुचः स्या-
दिति त्वां प्रपद्ये तवैव प्रसादात् ॥ २ ॥

भवाम्बोधिमग्नं भवाद्यैः सुदूरं
विसृष्टं महापापगेहायमानम् ।
विवेकादिहीनं दयानीरधे ते
ममात्मानमम्बाङ्घ्रियुग्मेऽर्पयामि ॥ ३ ॥

शरीरं स्वतन्त्रं तथाक्षाणि सर्वा-
ण्यहो किं करोमि क्व याम्यम्बिके वा ।
मया पोष्यमाणानि मद्वश्यतां न
प्रयान्त्यञ्जसा मद्वशे तानि तन्याः ॥ ४ ॥

कदाचिन्न ते पादपद्मस्य पूजां
स्मृतिं दर्शनं वा वितन्युस्त्विमानि ।
विजानन्नहं तानि रक्षामि मात-
र्मृषा नैव वक्ष्यामि शीघ्रं प्रसीद ॥ ५ ॥

मया बालभावस्थितेनाम्बिके त्व-
त्पादाम्भोजयुग्मं स्मृतं नैव जातु ।
क्षमस्वापराधं दयावारिराशे
त्वदन्यच्छरण्यं न मे शारदेऽस्ति ॥ ६ ॥

(*To be continued*)

Events of the Week

An interesting development is taking place in Kathiawar. That is a province made up of a number of states, both large and small, about 200 in all. The rulers of these States, Chiefships and Jaghirs although living in such a small compact territory and in such proximity to each other had so far never met each other to consult on matters of common interest. The Thakore Saheb of Rajkot, a liberal minded prince, conceived the idea of organising a Chamber of Princes for the Kathiawar States. There was nothing inherently wrong in the proposal, the reader is apt to think. Not so did it strike the Bombay Government and the Agent for the Kathiawar States.

***

This agent deserves a paragraph by himself. He is of the heroic mould of those Empire builders who in the years gone by laid the foundation stone of the glorious British Empire in the East. Needless therefore to say that the Agent had a very becoming sense of his dignity. Mr. Abbas Tyabji who presided towards the close of the last year over the Kathiawar Conference said that the States which comprise the Kathiawad Agency had their powers "limited" and their skies "for ever darkened by the shadow of the Agency, which by a gesture of its iron claws can make them dance to any tune it likes." And he asked in a tone of excusable anger ; are the Rajahs of Kathiawar servants of the Government of India ? He was very fortunate in his question ; for unlike questions addressed to the Government, his was answered—by the *United India and Native States* which related that the Agent had recently passed an order to the effect that the Rajahs should sign themselves "obedient servants" instead of the usual friendly mode in addressing him.

***

Now, it is clear how such an unpatriotic and disloyal move on the part of the Thakore Sahib of Rajkot will strike this esteemable servant of the Political department of the Bombay Government. He has our sympathies. What does the Thakore Sahib want with a Chamber of Princes ? Have not these potentates enough to do in attending to their tamashas and in between frivolous hours attending to the duties of the administration? So thought the Agent; possibly pursed up his mouth and sat to write off a note to the offending Rajkot and then, seeing the Thakore Sahib intractable, sent off a circular to his brother princes calling attention to the iniquity of the Thakore Saheb's childlike flouting of the decision of the Government of Bombay which surely ought to know what is good for such a small kettle of fish as the Kathiawad Princes. The Thakore Saheb, however, stands to his guns, as the reader of the daily sheets which published the interesting correspondence will have noticed. The further developments of this affair will be watched with profound interest in the country.

***

At a recent meeting of the Bombay Municipal Corporation, a very important decision to boycott the British Empire goods as a retaliatory measure against the Kenya Outrage was arrived at by an overwhelming majority. The resolution was moved by Mr. V. J. Patel and there took place a heated debate on it lasting for full two days during which Mr. Sethna tried in vain to shelve the proposition by proposing that the question be referred to a Committee, which should submit its report sometime in January or February next year. The resolution, as passed, runs as follows : —"that agreeably to the resolution of the public meeting of the citizens of Bombay held in the Town Hall on the 11th instant, this Corporation is of opinion that no articles manufactured in any part of the British Empire outside India should be used by any of the Department of the Municipality or by any of its contractors except when they are not available in any other part of the world."

***

The Viceroy at Lahore amplified somewhat his speech at the Chelmsford Club. At this latter place he had warned the Indians that unless they are good boys and get into the good graces of the British Demos, the Reforms would even be withdrawn. In Lahore, addressing the District Board, he went one step further and warned them that the criterion of their work, the test of their country's fitness for the next stage in responsible government was not their discharging their functions alone with a single eye to the interests of the people. Quite rightly too, from the Viceroy's point of view; for have not some of those local bodies been captured by the Congress and thus tempted into spending the taxpayer's money in reprehensible bestowal of addresses to notorious (!) seditionists, people who walk abroad the country carrying with them the pestilence of new and manly ideals. It is refreshing to see that at least one provincial satrap has managed to catch the Viceroy's tune. We note that Sir George Lloyd at Karachi had the same warning, conveyed in expostulatory terms, to local bodies in his presidency.

***

But at the Darbar at Lucknow, His Excellency lowered his flag somewhat. And plaintively suggested how it pained his paternal bosom to see the Indians so ungrateful in spite of the gates to Far Elysium having been thrown open to them by the Act of 1921, and the successive international Conferences where India has been led by the string to add to the scenic effect of them all. Either the Viceroy wanted to hearten on the eve of the elections the whole gullible lot of loyalists and toadies ; or he wanted, with a fine premonition of what was coming a day ahead, to soothe the country to face the Imperial Conference decision consigning it to helotry in the Empire. In either case, we fear his Lordship has failed to understand the realities of Indian politics.

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The death of Mr. Andrew Bonar Law has been announced. Of him, before the Great War, which brought on a test of character for all the leading European actors, revealed the unsuspected depths of his simplicity and devotion to the country, Mr. A. G. Gardiner wrote as follows in the strenuous years from 1909 to 1914 :—"Mr. Bonar Law's leadership shows at once the poverty of the Conservative Party and the change that has come over its outlook. For Mr. Bonar Law is entirely remote from the sentiment and experience of traditional Toryism. His selection is a confession that as a governmental system Toryism is dead. He is neither of the land nor of the aristocracy. He does not represent the public school system, nor the universities, nor the services. He is not a churchman and he is a lifelong abstainer. He is more divorced from the old spirit of his party even than Mr. Disraeli, who had imagination, the fascination of the inscrutable, and was clothed in a cloak of mystery. Mr. Bonar Law has none of these attractions. He is as unimaginative as the ledger in his counting-house. His speech is dry and colourless, his voice thin and unmusical. He has the intonation and the oratorical method of a Scotch Preacher. Close your eyes and your understanding, and you will imagine him in a pulpit, clothed in a black gown, his fingers extended before him and gently tapping each other as he expounds his firstly, secondly, thirdly and finally. He clips his vocables in the Glasgow fashion, tilts his voice at the end of a sentence, and is fond of the word "the'for'." Unlike Mr. Balfour, whose movements are as flexible as his voice, he stands at the table stiff as a grenadier, his right arm by his side, his left making automatic up-and-down motions from the elbow, his eyes fixed before him and filled with the sadness of incommunicable things. He is as innocent of humour as a dirge and has never made an epigram. But he can sting. His qualities are an unhesitating fluency, an orderly argumentative progression, a certain business-like exactness, and an unaffected sincerity. He is in personal contact a pleasing and modest man. It is only in public that he has adopted methods of controversy which are as new as they are mistaken. He adopted them on a theory. When he opened his career as a leader with the declaration "And now I have done with compliments," he felt that he was giving his party a strong fighting lead. They were dispirited and beaten ; he would put pluck into them. The intention was good, but the method was wrong. It was reminiscent of the curate in the play when he said, "And now I am going to give you a good hard knock." I do not remember what happened to the curate, but the result to Mr. Bonar Law has been disastrous."

The Hindu Message

The Pre-determined Issue.

Dr. Sapru has failed and failed in spite of the valiant efforts he made and in which he was supported even by those in this country to whom Dr. Sapru and the school of politics he represents are only symptoms of political senility. The Government of India, we were given to understand through the usual channels, made a belated, eleventh hour attempt to look stern at the face of things. Yet truth to say no thinking body of Indians ever dreamed the result could be otherwise. In fact the result of Dr. Sapru's mission is to considerably exhilarate the party which has all along been decrying these Imperial Conferences as mere camouflage, wherein India's part was only to give the needed touch of the picturesque. Our Moderate friends who are a happy lot never to know what disillussionment means may now ponder over the pass to which they have bought their country by their temporisings and their exaggerated deference to British susceptibilities. It is for our friends to recognise that it is still true, as an American Senator with blunt candour blurted out, India is only "a gilded slave." And slaves have no rights except on sufferance. General Smuts advanced the preposterous theory that a British subject, *ipso facto*, does not become entitled to citizen rights in any Dominion. Preposterous ?—No, that is the theory on which confessedly the British Empire now rests. And the hypocrisy of statesmen, who have yet somewhere a conscience speaking dimly, was unusually in protest against such blunt enunciation of a practical maxim. Yet the coloured races in the Empire will never have done with thanking the valiant wielder of the sword who has so often shown himself possessed of a valiant tongue for placing before them in all the naked truth that the Empire is a free Empire only for those whom it chooses to treat tenderly. The Duke of Devonshire, His Majesty's Principal Secretary of State for the Colonies had not the least tremor in his voice as he said that "the British Government were not prepared to go back on the Kenya decision." Yes, it is patent. That Government having had their first innings and come off successful and with no mighty seismic convulsions will go further on merrily; and Indians who are such babies may be comforted, if possible, with lollipops. If they are not sensible and refused to behave, well —then will arise one of those incidents in the career of trusteeship. Whatever then our British masters may please to hug in their fancies, it is plain that not alone India, but the coloured races have no right or reason to expect common equity in this glorious Empire. If this truth could at least now peer through the pachydermatous skins of some of our politicians, we have enough to thank Providence instead of wringing hands and crying in desolation. Any participation in Imperial tamashas has always been for this country a delusion. Now it becomes not merely a mistake but an act of traitorship to the country. Will our politicians realise this and shape their actions accordingly ?

The Punjab Situation.

Readers of the daily sheets would have noticed that the Punjab Government have once again declared what is no better than an open war against the principal Sikh organisations in the Province and a veritable ogre has been let loose in that unhappy province of wholesale and indiscriminate arrests. We knew the authorities were being egged on from various quarters to deal relentlessly with the gathering Sikh agitation, to resort openly and severely, to what Sir Edward Maclagan has recently called the Government's "crude ways." In fact only three weeks before this insensate repression began, the *Pioneer* with its preternatural prescience wrote that 'the situation in the Punjab has never been so menacing since the organised rebellion in 1919.' The Government with that fatal readiness to rise to all such baits have produced a situation which our readers have doubtless grasped fully. The Shiromani Gurdwara Prabhandak Committee and the Akali Dal have been declared unlawful assemblies under the Criminal Law Amendment Act. This has been followed by the arrests of all of its members as could be laid hands upon, attended with protracted house searches and in many cases with a quite needless display of military force. In one instance we were told that a city, Amristar, was almost in a state of siege for some hours when the arrests were being effected. This is not all. The Punjab authorities, with the uncanny cleverness which recalls the malodorous regime of O' Dwyer, have prohibited newspapers in the Province from publishing communiques from these two organisations from whichever quarter or by whatever means they might reach them.

Only panickstricken officialdom could seek thus to curb the discretion and the freedom of the journalist, against whom should he err the Government are provided with deadly enough weapons. Our contemporary the *Tribune* has hereanent raised some very pertinent questions which we doubt not the authorities will pass over in silence, making a mental note against the editor. The reader will see that a situation has now developed in the Punjab which is of an extraordinarily serious character and certainly transcends local or provincial limitations. Men in a state of panic are the worst men from whom the normal citizen has every reason to draw back in affright and the measures briefly indicated above prove that Punjab officialdom is in a panic. One brief item, to add to all this, the trial of the arrested men is to go on, against all the safeguards beloved of the jurist and the constitutionalist, within the jail and *in camera*. Of the legal issues raised, of course it is not for us at this stage to say anything. It is only from the point of view of a large statesmanship and broad legality that the situation will have to be analysed.

The Punjab Government have come out with a justification of their action, which only shows that in this unfortunate country there are precedents enough and reasons enough to prop up to defend even the most arbitrary and flagrant invasions of the rights of the individual. Beyond the bad and pontifical *ipse dixit* that the two organisations of the Reforming Sikhs have "from time to time encouraged action contrary to law," not a scrap of reason has been adduced in support of such obviously highhanded procedure. There has also been a reference made to what has been called the 'invasion' of Nabha. Now this 'invasion' seems to be nothing more than a pilgrimage of absolutely nonviolent and peaceful Akalis to the Jaito Gurudwara. That such a pilgrimage has been prohibited could not render the act illegal. But we are spared the task of entering into this issue ; for the S. G. P. C.'s encouragement of defiance of law has been not of recent date, as the Nabha issue would indicate, but has been going on 'from time to time.' Were we not aware of the peculiarities of Government drafting, it would be impossible to believe that a Government communique could be full of absurdities and anamolies. Now the S. G. P. C. was invested by the Government with an almost statutory authority when the negotiations were going on over the Gurdwara reform problem. And that recognition of the S. G. P. C. came after the protracted trial of strength in the Guru-Ka-Bagh affair between absolutely nonviolent Akalis and the policeman's baton and bayonet. We had then heard the present fanfaronade against the unlawful activities of the S. G. P. C. But then it was only propaganda on the part of the Government, unless they are willing to agree that they capitulated unmanfully to an unlawful and dangerous organisation biding their time to smite it hip and thigh. While this is not creditable to the government, it is not either sustainable in the cold light of facts, It must be recalled to the South Indian readers' perhaps fugitive memory that it was at the conclusion of the unparalleled struggle at Guru-ka-Bagh that the Punjab Government agreed to bestow on the Committee a statutory recognition by incorporating in the Gurdwara bill a provision providing for the representation of the Committee on the proposed agency to control the Gurdwaras by means of representatives selected by it. The Committee there was not then, not very long ago after all, the unlawful organisation it has since transformed itself into. The Government communique makes no specific mention of the alleged actions of the Committee and thus has deprived us of all but conjectures based on affairs as they have appeared in the Press from time to time. It is inconceivable that there were details the Government could have withheld from public knowledge. Not even the Punjab Government, we are sure, would commit such an ignorant mistake.

What then is the secret of the war now declared against a goodly portion of the people of the Punjab. As a contemporary forcefully puts it: 'Without doubt, the Government have been precipitated into the desparate dive they have taken by the fierce glare of exposure that the Gurudwara Committee have been systematically directing against the deeds and the misdeeds of the Punjab officialdom. Every time the latter have measured swords with the determined but examplarily non-violent Akalis, they have had the worst of it and yet autocracy has refused to learn and needs must kick against the pricks it has neither the sense nor the imagination to control by means of statesmanship. One false step must lead to another. And as mistakes must be persisted in according to the self-sufficient philosophy of the bureaucrat, the Nabha episode, that miserable cant about 'voluntary abdication,' must not be allowed to be questioned and that therefore the Akali organisation must be pulverised—this is obviously the psychology of the present mood of the Punjab Government. In their mad quest for expedients they have, however, outdone their own record and declared war against a primary right of the people—the right of free association and this they have done without betraying even the elementary decency of stating all the facts. Much more serious, much more outrageous than the policy—of course we cannot go into the merits of the cases—of the arrests that have been made is the banning of the entire organization of the Sikhs which the Government themselves have not hesitated to negotiate with from time to time."

It is noteworthy that every shade of Indian opinion has unhesitatingly condemned this insane policy. The Congress Working Committee, we note, will meet within the fortnight to consider the situation. Dr. Saifuddin Kitchlew, that heroic advocate of civil disobedience, is smacking his lips for sure. But we hope and trust that unprecedented as the situation is and requiring, as the Akalis do, not the sympathy but the unstinted support of the entire country, the Congress will strive to enlist that support in effective and not merely spectacular ways. It is true as has often been shown in history, that a determined people in the right are not easily crushed by methods of lawlessness. But the complicated situation in the Punjab today renders the bureaucrats' task easy and the patriot's work by so much the more difficult. Whatever steps may be arrived at by our leaders for solution the indispensable preliminary is the restoration of a frank Hindu-Moslem-Sikh unity in the Punjab. We trust it will

be given to the leaders to appreciate this vital point, in the midst of the flood of nonsense that is sure to issue forth from sensitive minds perturbed at the very grave situation that has arisen.

As any body can see and as we have ourselves hinted at, the war and all that flowed thereafter had completely rehabilitated Mr. Bonar Law. Much of the ancient acerbities of what was then known as the "new style" have been replaced by the trust and confidenee of the whole body of politicians in England and elsewhere. It was not merely his conduct during the war; but the years when Lloyd George erected unashamed opportunism into high policy made men heave a sigh of relief on hearing of the formation of a Bonar Law ministry.

***

The appointment of Mr. Samarth in place of Sir Chimanlal Setalvad who has resigned his place on the Public Services Commission has been announced. Though we are not of Mr. Samarth's politics and do in fact think that it is not of any practical value, we think the choice might easily have fallen on a worse person. And for the work the Commission has before it, Mr. Samarth may well be depended on to put unflinchingly the interests of his countrymen first and foremost above every other interest or cabal.

Miscellaneous

The Religious Endowments Bill.—III.

By G. Harischandra Rao.

State patronage.

Mr. Matthai in his work on Village Government in British India writes as follows.—

'It was the custom under the Hindu Governments to provide for the support of these institutions by granting them the revenue on specific portions of land and sometimes by the grant of land itself. These grants were called in some parts *inams* or rewards.' (p. 69). People will be curious to know the state of things under the present government.

Mr. Matthai proceeds.—'In some cases they were supplemented out of benevolences or contributions levied to meet the general expenses of the village (*grama kharch*) among which the maintenance of the temple and the almshouse was recognized as of supreme importance' (p. 69). Such was the state of things in ancient India.

What was the condition under the Maharattas? Mr. Matthai answers:—

'In Western and Central India during the period of Maharatta rule, the maintenance of the village temple, with its annual and occasional charities, was recognized as *Salabad*, that is, among the permanent expenses of the village and met by permanent assessments on land. Other village expenses were contingent or *Sadir wadir* and met by extra assessments.' (pages 69, 70). It is thus clear that the Maharattas considered the maintenance of religious institutions as of supreme importance and made permanent arrangements for their up-keep.

The following occurs in the Annual Report for 1921—22 on Epigraphy in the Madras Presidency:—

'It was a powerful social and economic entity besides being a source of religious inspiration for the people ..By its very origin and nature the temple was a corporation founded with the full co-operation of the local public and enjoying very large and devoted patronage from the ruling king and his subordinates. It was the one institution common both to the ruler and the ruled, enjoying the fullest advantages of their healthy co-operation. Royal patronage or co-operation took many forms but the most common was the giving of villages or lands for the benefit of the temple. The other was making over to the temple taxes due to the State. Still another form was remitting taxes on lands gifted away to the temples. Thus did the chief or king at times co-operate with the donors to temples.'

Not only the kings but also the village assemblies supported temples and other religious institutions with grants. Mr. Mukherjee alludes to Brihaspati's verses '*Sabha prapa deva griha*'...about Municipal bodies and makes the following statement—'We thus find that these Municipalities addressed themselves, not only to the ordinary material interests of communal life, such as sanitation and water supply, but also to the interests of public and spiritual life by the provision of halls for public meetings and temples for public worship.' (p. 144.)

The Epigraphical Report of the Madras Presidency for 1921—1922 records—'Generally, every temple with good status was in the management of a committee. In cases where there was no particular committee for this purpose, the village assembly acted as the trustee for the charities connected with the temple.'

Mr. Baden Powell in his Land Systems of British India Vol. III says.

'All native governments were in the habit of rewarding favourites, providing for the support of mosques, temples, religious schools, shrines, and for alms giving and the maintenance of Brahmans or Muhammadan saints etc., by granting the revenue on the land, whether thy granted the land itself or not' (p. 79).

Mr. Baden Powell is, however, proud of his modern civilization; for he speaks of his modern governments thus:—

'A modern government has to set all this right. It does not wish to offend the feelings of the people, nor to withdraw endowments and maintenances which the sense of the community would desire to retain; but it cannot have its revenues frittered away for nothing, or on titles which will not bear examination.'

Will not the Bill offend the feelings of the people? Will it not withdraw endowments and maintenances which the sense of the community desires to retain? Have the Government members ascertained the sense of the community? Are the revenues of our temples and maths the revenues of this Government? Were not the title deeds of these endowments examined and certified by the Government—by the Inam Commission and the like?

What Mr. Havell in his *History of the Aryan Rule in India* states may be cited as an answer to Mr. Baden Powell—

"And it was the period from the seventh century to the time of Mahamud of Ghazni which was the most prolific in religious building—a time when Hindu monarchs vied with each other in the magnificence and number of their temples, when sacred hills were converted into cities of the Gods, and when hundreds of thousands of skilled artisans were diverted from ordinary industrial pursuits to the pious labour of elaborating the embellishment of the temple service in stone, bronze, precious metals, and costly fabrics. This was an occupation which Western political economists regard as extravagantly wasteful and unprofitable when they compare it with the modern 'progressive' system which condemns millions of men, women, and children to the intellectual and moral degradation of factory labour, and employs

the highest intelligence of the nation in the invention and manufacture of engines of destruction. The medieval system, however unscientific and wasteful it might have been, was abundantly productive. The amazing accumulation of wealth stored in Indian temple treasuries more than anything else excited the cupidity of the Muhammadan invaders and made their pious predatory raids highly profitable undertakings.' (p. 259.)

Mr. Hawell proceeds—'Brahmanical social science did indeed provide some checks against the flagrant abuses of monasticism which the democratic principles of Buddhism tended to encourage." (p. 259).

If the economic policy of the ancients were faulty how could their treasuries be full and if the policy of the moderns were right why should their chests be generally empty ?

Mr. Havell concludes thus:—

'The narrow sectarian will regard the extraordinary development of temple-building in this period only as evidence of profound superstition and moral depravity, in ignorance of the fact that in a religious system founded not merely upon dogmas but upon a science of social life the temple combined the service of God with various works of public utility, instruction, and recreation. Many of the great temples, like those at Khajuraho, with which the Chandela and other dynasties adorned their capitals, served not only as schools for secular as well as religious instruction; the series of halls with their splendid domes and sculptured pillars which formed the approaches of the sacred shrine were the assembly hall, theatre, and music-hall of the people.' (pages 264, 265) Builders of Hindu temples were, therefore, no fools. Again, mark the word *approaches*.

Limits of State interference.

Those politicians who are responsible for the Endowmants Bill ought to ponder over the following remarks of Mr. Radha Kumud Mukherjee where we find the fundamental difference between Indian and European Politics—"The fact is that India presents the rare and remarkable phenomenon of the state and the society co-existing apart from, and in some degree of independence of, each other, as distinct and separate units or entities, as independent centres of national popular, and collective life and activity...The limits of state interference were accordingly so defined and fixed as not to encroach upon the sphere of the activities of the social organization. A policy of non-interference was recognized as the ideal policy of the state, the functions of which were ordinarily restricted to the irreducible minimum, viz., the protection of life and property and realization of the revenue for the proper execution of that duty.' (p. 3.)

Here is a case of legitimate state intervention:—

'A village assembly had misappropriated some money which was deposited with them as a trust fund for a temple. The temple authorities thereupon sought redress at the hands of the king. He sent for both the parties and instituted a proper inquiry, as a result of which the guilt of the assembly was proved and they were fined and made to refund the money to the temple.' (Mr. Mukherjee's book, p. 243—244).

Those who oppose the Bill are not indifferent to the welfare of their religious institutions ; they try to manage these as far as possible without state interference ; but where they feel their inability to do so, they seek the aid of the State; it is not therefore, in a spirit of non-co-operation that the opposition is launched.

Mr. Mukherjee mentions the grounds for interference, according to Narada:—

'According to him the ground for that interference arises when those bodies form combinations prejudicial to the interests of the community, or arm themselves without sufficient cause, or quarrel with one another, or take steps which imply hostility to the king, or cause waste of public money, or commit actions morally reprehensible or contrary to the dictates of religion as laid down in the Vedas or, lastly, when actuated by hatred, the members combine against and boycott one of them. (p. 246.)

Mr. Mukherjee refers to a few instances given by the commentator:—

'For instance they are not competent to frame such regulations as the following: '(1) that we shall oppose the payment to the king of the taxes due from his subjects ; (2) that we shall always go about naked (3) that we shall practice gambling ; (4) that we shall cherish prostitution ; (5) that we shall take to rash driving on the king's high way ; and (6) that we shall worship the anthill under the *sakhotaka* tree, and so forth.' (pages 247, 248)

The Bill seeks to interfere even where none of these acts is attempted.

Unwarranted interference will, instead of enhancing the popularity only add to the unpopularity, of any Government.

Mr. Iyangar in his *memorandum* (which is a Government publication—published in 1893) recommends gradual legislation. He is not for revolutionary changes ; for he observes: "Legislation, then, in such cases can only be carried out in a spirit of compromise, and should provide for a gradual modification of the institutions found unsuitable without causing any violent breach of social continuity.' (p. 330.) But does not the present Bill cause a violent and sweeping change ?

Is the present Legislature competent to deal with such questions? Mr. Iyangar expresses his opinion thus—'For work of this kind, the provincial legislature composed, as it must be, of members, the majority of whom are of different habits and ways of thinking from those whom the proposed legislation is to affect, must be entirely unsuited, unless it is aided in its deliberations by other bodies constituted by law and composed in the main of members belonging to the community, which is affected by the legislation.' (p. 330).

The Legislative Councils are composed of different religionists ; nor are there any local bodies of men affected by the Bill to aid these Councils ; and so their Bill must be invalid. Mr. Iyangar says—'on the other hand, a foreign legislature has to be extremely cautious in interfering by legislation with cherished institutions affecting the every day domestic life of the people, as any hasty or ill-judged action in this direction is likely to cause great discontent and suffering. The only way in which Government can ascertain whether it can legislate with safety in matters of this kind is by making it a necessary condition for legislative action that the demand for legislation should come from local bodies more or less representative of the classes of the community whose interests are affected by such legislation,' (p. 328). But are the representatives of the trustees and devotees whose interests are affected by the Endowments Bill consulted ? What would, then, be the effect of such a piece of legislation—one that interferes with their cherished institutions ?

The Old Committees

Have the old committees altogether failed so as to be replaced? No. 'They are made trustees even of royal

gifts. Inscription No. 37 mentioned above records Rajaraja, the Great, depositing money with four bazars of Tanjore to maintain some temple charities of his. No. 26 of 1912 records how a king chooses to deposit 1400 Kasus in trust with sixteen villages.' Thus, they generally enjoyed the confidence of great monarchs like Rajaraja.

The members themselves were often of a charitable disposition: 'It may be further recalled in this connection that the guilds and assemblies received the gifts of others as trust-properties and made similar gifts themselves.' (p. 119 of the same work)

Nor were the members idle or inefficient or dishonest. 'As bankers receiving public deposits of cash, and as trustees or administrators of trust properties in various forms, these guilds and assemblies enjoyed a high degree of public confidence by the faithful discharge of their responsibilities and obligations. There was no abuse of their fiduciary ownership of the public funds accumulating in their hands. The efficiency of their organization is emphatically demonstrated by their longevity.' (p. 119.)

If this be not the case in these days it must only be attributed to the present bureaucratic system of Government and the Godless education imparted to the people through modern educational institutions in the land.

Diversion of Funds

Some show instances from ancient records to prove that sacred money was put to secular uses. As against this may I show instances where secular funds were employed for religious purposes? If the former were to justify diversion, the latter also must.

'Nor are our opponents right; Says Mr. Havell: 'The temple was not only the college and Parliament-house of the Indo-Aryan community, in the last resort it was their citadel-fortress, and this circumstance may have contributed largely to the wholesale destruction of temples and the massacre of monks and priests by the Muhammadans in Northern India.' (p. 244.) But here the college is for teaching religious subjects or subjects intimately connected with religion; the Parliament is for deliberation according to the dictates of God through the Vedas and the Rishis; and the fortress is for the defence of religion, of the idol symbolising religion, and the cash and ornaments belonging to the same. Surely, if a temple were a college, Parliament, or fortress, it is of a very different type from a modern college, Parliament, or fortress.

Mr. Mukherjee writes—'Secondly, the purposes of the grants were both sacred and secular...We have two remarkable instances of secular charity, viz, provision of free ferry boats in a village tank, and of water, fire-pans, and a water-lever to a cistern for a Brahmana settlement' (p. 117—118). The writer cannot mean that every South Indian inscription refers to an endowment of a double character—sacred and secular. He means, as I understand him, that some inscriptions in South India (unlike those in North India) speak of endowments for apparently secular purposes; there is no denial here of endowments for a purely religious object. The supply of water and the like to the Brahman settlement has obviously a religious aim; for generally Brahmans of remarkable piety and learning were thus provided for. Mr. Mukherjee says—'It is thus apparent that the temple premises were used not merely for purposes of religion but also for the study, teaching, and promotion of sacred learning which constituted the strongest support of religion itself.' (p. 277.)

Madhusudana Sarasvati in his *Prasthana Bheda* has shown that all branches of Hindu knowledge lead directly or indirectly to the same point (i.e.) liberation. He observes—सर्वेषां प्रस्थानकर्तॄणां मुनीनां विवर्तवादपर्यवसानेन अद्वितीये परमेश्वर एव प्रतिपाद्ये तात्पर्यम्। न हि ते मुनयो भ्रान्ताः सर्वज्ञत्वात् तेषाम्। किन्तु बहिर्विषयप्रवणानामापाततः पुरुषार्थे प्रवेशः न संभवतीति नास्तिक्यवारणाय तैः प्रकारभेदाः प्रदर्शिताः'

'The teachings of all these authors who are sages culminate in the theory of illusion and so have for their subject matter the Lord without a second. It cannot be argued that these authors are deluded for they are sages and are omniscient. Thinking that the minds of ordinary men, being attached to external objects, will not at once be able to enter the subject of supreme human interest, these thinkers have pointed out various paths in order to divert the minds gradually from Atheism to Theism.'

According to this writer works on Buddhism and other religious as well as secular treatises divorced from the Vedas will not, even indirectly, contribute to human happiness; and consequently the teaching of Panini or Patanjali noticed in some of our ancient temples will not justify the teaching of Bain or Bacon in our temples in modern times. So great a writer as Patanjali exclaims—'शास्त्रप्रमाणकाः वयं' meaning that he must bow to the authority of the Vedas and the Smritis. Now, is that the case with any of our modern pedagogues—a Gidwani or a Vaswani, a Ravindranath or a Surendranath?

One Ayurvedic writer of repute (Nagbhatta, most probably), prefaced his work by the remark that since ill-health would interrupt one's exertions in the direction of liberation he was going to prepare a treatise for securing health. So the aim of almost all our ancient writers was one and the same—a religious one.

The reformers ought to remember that the ancients never sacrificed the interests of the diety for education or pleasure. The routine of worship and the rights or privileges of the worshippers were never made to give room for instruction, oration or recreation Buildings for such purposes were located in convenient quarters and often separately endowed. An inscription (Mad. Ep. Rep. 1912—13, p. 110) contains a provision for a Grammar-Hall called the *Vyakarnadana vyakhyana Mandapa* in the temple at Tiruvorraiyur. The teaching of Grammar was appropriate to the temple because Maheswara the presiding Deity, as the inspirer of Panini, was termed *Vyakarna danesvara* and because there was special provision for such instruction. Where the intentions of the donor were clearly stated, the temple committee used the funds in the manner indicated; but where a donation was granted without a specific purpose, the authorities using their discretion, used to employ the money principally in the worship of the idol and secondarily for other purposes; but even these were subsidiary to religious devotion.

To be continued.

Thumb Lore.

There is much curious information to be gleaned about our thumbs. Although the fourth finger is the "ring finger." the old marriage ritual prescribed that the ring should be put upon the thumb at the words, "With all my worldly goods I thee endow," and then in turn upon the second, third and fourth finger, on which it finally remained. Southey tells us that in the time of the first two Georges ladies transferred the wedding ring to the thumb after the ceremony, and it is frequently represented so worn in portraits of the

period. Possibly the rings were not, however, wedding rings, ringing the thumb being an old feminine fashion. Men's thumb rings are no rarities to collectors. Mediaeval churchmen of high degrees did not allow "the largest, first, and shortest of the fingers" to go unadorned. The recumbent effigy of Bishop Oldham in Exeter Cathedral is remarkable for the pressed together thumbs being enclosed by a single ring. For an example nearer our own day it may be mentioned that Dr. Thomas Chalmers wore a thumb ring which once belonged to his great-grat-grandfather.

In olden times it was the pressure of the thumb upon the wax of a seal that made the deed a valid and binding instrument, and in verbal contracts the thumb ratified the bargain. Goths and Iberians completed an agreement by licking and joining their thumbs, as Scotsmen once did and Moors still do. Even now an Ulsterman signifies his assent to a proposition with "We may lick thooms upo' that." Biting of thumbs was the favourite provocative to quarrel with the roughs of St. Paul's Walk in Shakespeare's time. Ingoldsbys' vulgar little boy much shocked his benefactor when "he put his thumb unto his nose and spread his fingers out," a derisive bit of pantomime in vogue among the ancient Assyrians. This time-honoured declaration of contemptuous defiance in dumb show seems now to have gone quite out of fashion, giving place to vocal expression.

To say a man works by rule of thumb is to reproach him with inexactness, but when Exchequer tallies were in use a notch the width of a thumb represented exactly ten pounds. It is by the thumb the miller tests the qualities of grain; spreading the sample over the fingers by a peculiar, movement of the thumb, he gauges its value by the thumb itself.

Continual action in this way makes the thumb assume the wide, flattened head of the fish prevalent in mill streams, popularly known as the miller's thumb.

Cornelius Ketel painted his pictures with his thumb, and it is still the picture-cleaner's safest tool. When sewing was rendered easier by the invention of the thimble or "thumbell," as it was called, it was worn on the thumb, and the Japanese dentist, disdaining any but Nature's appliances, finds his thumb and finger quite equal to the extraction of the most stubborn of aching teeth.

Would-be hypnotisers should avoid trying conclusions with persons possessing longer-jointed thumbs than their own, for if there is any truth in palmistry the strength of one's will depends upon the formation of the thumb, the will power of its owner being great or little according to the length or want of length of its upper joint. Fingal the Irish hero's thumb ached in a peculiar way whenever trouble impended, and he had only to put it in his mouth to know how to overcome the danger. So also, by the pricking of her thumbs, telling her "something wicked this way comes," did the weird sister know of Macbeth's approach before her ears caught his footfall.—"*Courier*."

Olla Podrida.

I have been silent for a good many days. I was so stunned by the roaring madness of the world that I became tongue-tied and dumb. Even I became like that! I am wondering at myself.

* * *

I have found my tongue again after all. I read a few days ago that an American girl has been taken as "movie star" and the contract for being such a star in the cinema heaven is £ 10,00,000. What a staggering figure. But America always staggers all till she shall end by staggering herself.

* * *

I read also recently that Lord Leverhulme, of sunlight soap fame has spent £ 70,00,000 in advertising his soap. Here is another staggerer. We have had the star above. Now we have the sunlight. What more can man require.

* * *

Next comes another stunning news. Edward Bok of New York has given a 1,00,000 dollar for a new peace scheme. As if all the existing mad peace schemes are not enough! What has the Nobel peace prize done?

* * *

Miss Pankhurst, suffragette leader that was, has become an evangelist preacher and is announcing the impending arrival of the Holy Redeemer. Mrs. Besant is proclaiming the coming of Maitreya. The world is likely to be oversaved.

* * *

Do you know what became of the new monkey gland treatment? The monkey-glanded man became young and immortal and died! Have we not seen the Kumbakonam immortals! O mad, mad world!

* * *

On 30th September 1923 Mrs. Besant & Co., launched their brotherhood compaign. The result of the campaign was that on that very day the men of "Justice" tested the brotherhood of fists and heads at the Laxmi Theatre.

* * *

Meantime the question of taking nautch girls for the British Empire Exhibition is occupying the attention of high officers! One gentleman has asked if the nautch girls will be regarded as raw products or finished products. Nautch girls on Exhibition! Is this politics or Bedlam?

* * *

Baldwin said at the Imperial Conference a few days ago that in Europe the armaments are more than in 1914 and that economic solidarity has been rent asunder. Are we amidst politics or Bedlam?

* * *

Major Grogan kindly suggests that the natives must be exterminated by gin and gun and that the Europeans must steal the limbs as well as the lands of the natives? Is this politics or Bedlam?

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